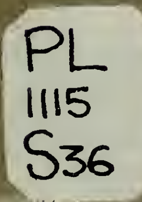
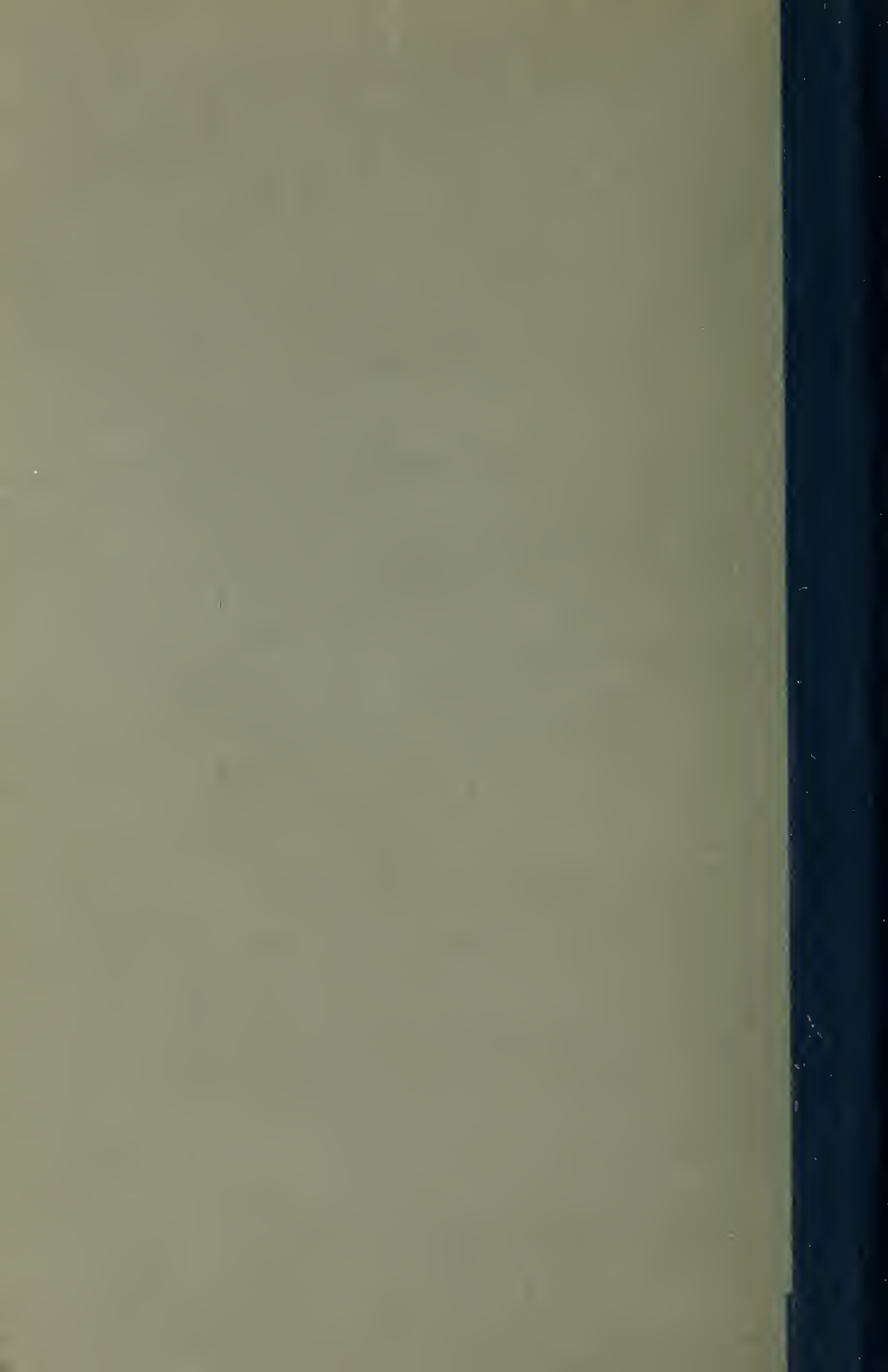
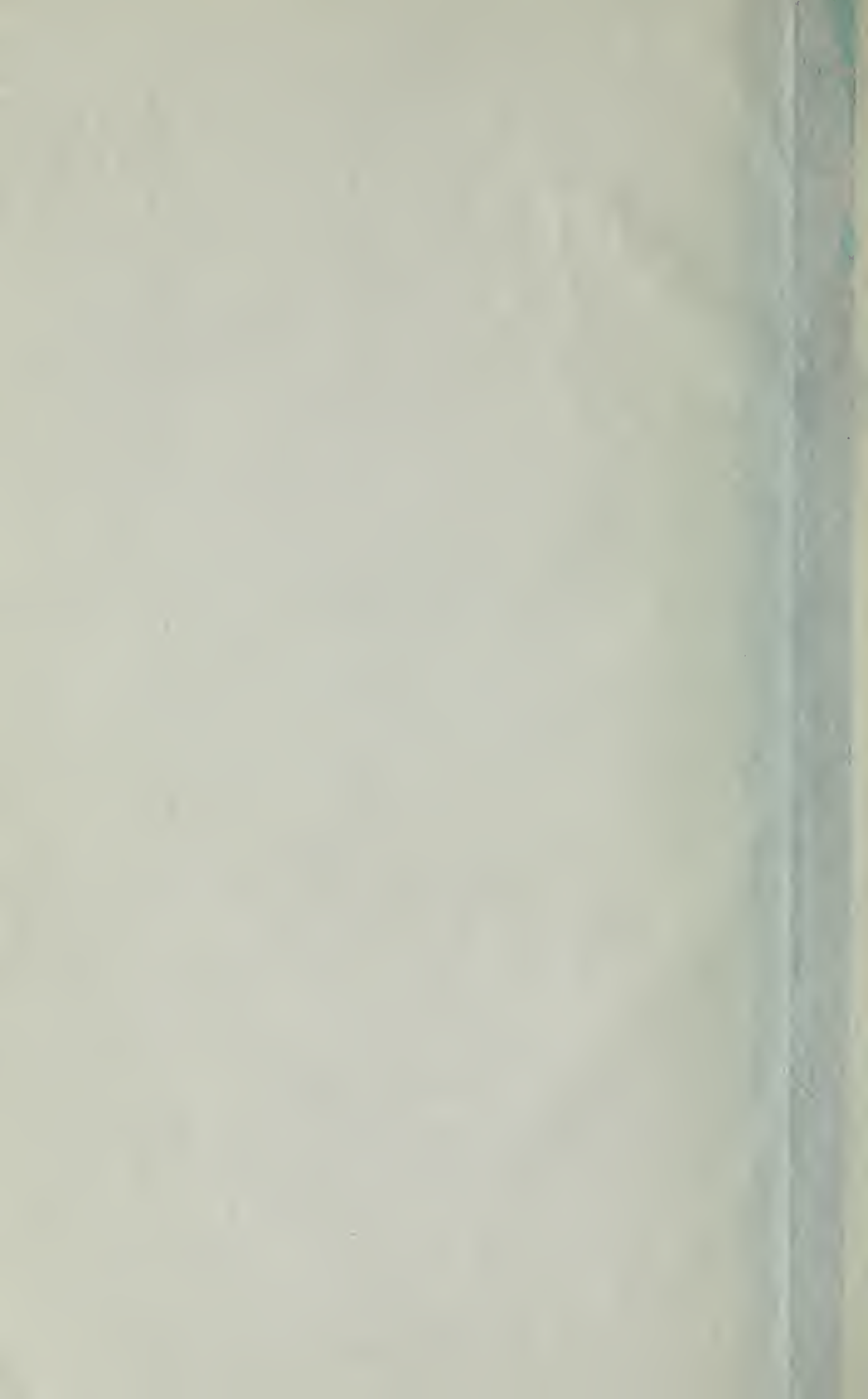


San tzǔ ching
San-tsze-king









PRIMARY INSTRUCTION OF THE CHINESE LANGUAGE

SAN-TSZE-KING

三字經

THE THREE CHARACTER CLASSIC

COMPOSED TOWARDS THE END OF THE XIIIth CENTURY

By **WANG-PĬH-HOW**

Published in Chinese and English

WITH THE TABLE OF THE 214 RADICALS

BY

STANISLAUS JULIEN

Member of the Imperial Institute of France.

PARIS

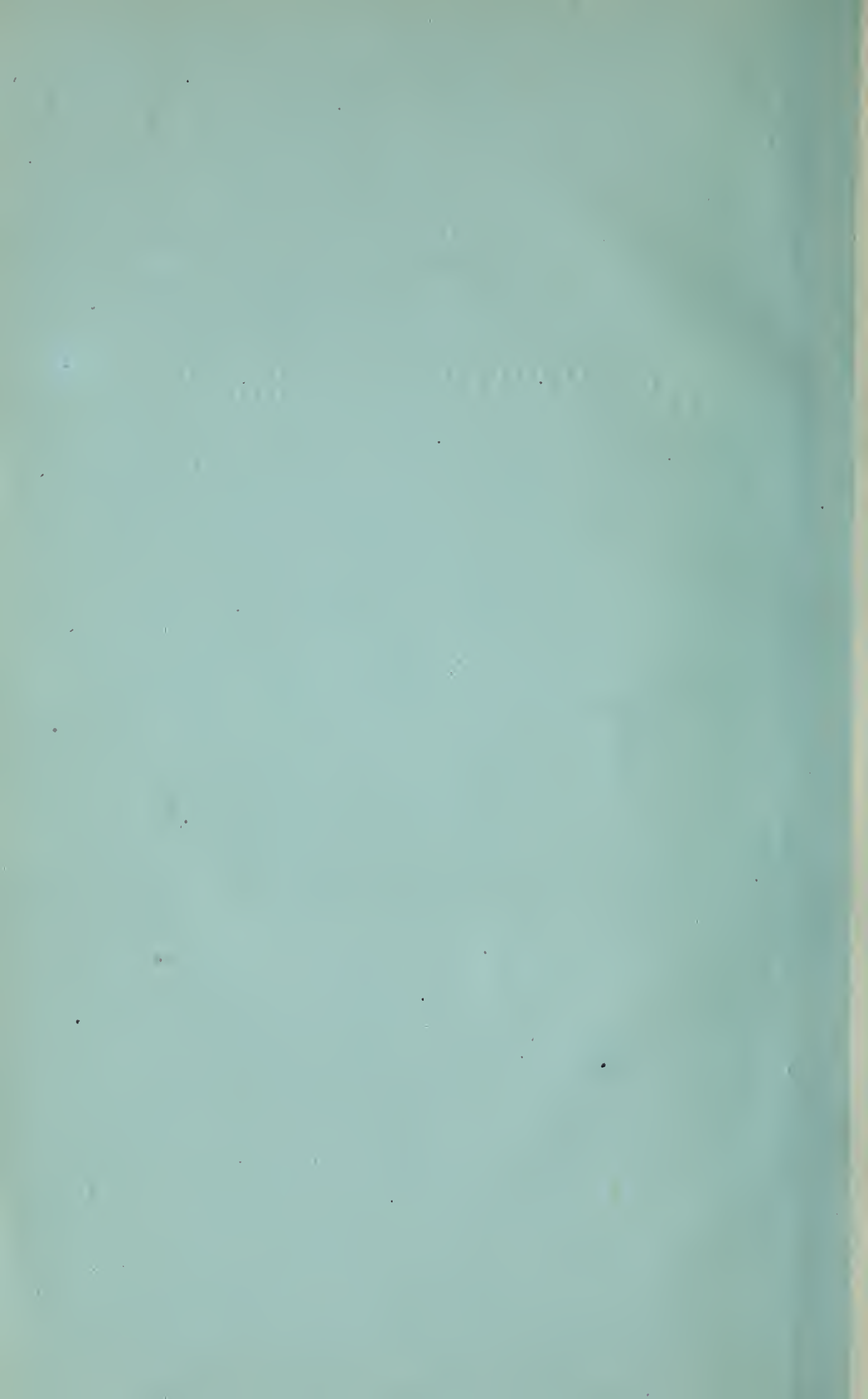
BENJAMIN DUPRAT

BOOKSELLER TO THE INSTITUTE OF FRANCE AND TO THE SENATE

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1864



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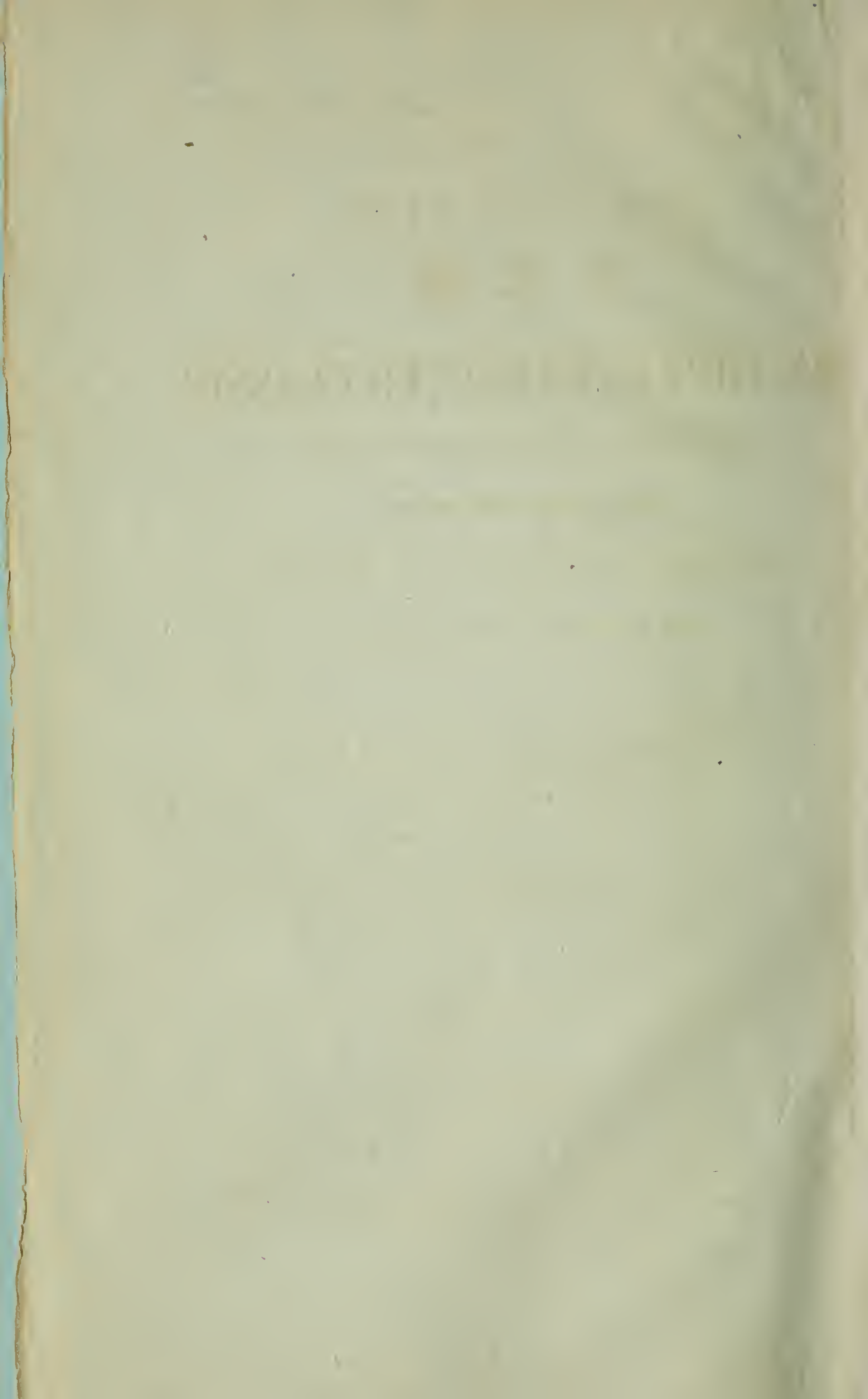
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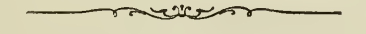
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Paris. Imprimerie PILLET fils aîné, rue des Grands-Augustins, 5.

三(1+2)* 字(39+3) 經(120+7)。

人(9) 之(5+3) 初(18+5)。 1–3
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性(61+5) 乃(5+1) 遷(162+11)。 16–18
教(66+7) 之(5+3) 道(162+9)。 19–21
貴(154+5) 以(9+3) 專(41+8)。 22–24

昔(72+4) 孟(39+5) 母(80+1)。 25–27
擇(64+13) 鄰(163+12) 處(141+5)。 28–30
子(39) 不(1+3) 學(39+13)。 31–33
斷(69+14) 機(75+12) 杼(75+4)。 34–36

竇(116+5) 燕(86+12) 山(46)。 37–39
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教(66+7) 不(1+3) 嚴(30+14)。 55–57
師(50+7) 之(5+3) 惰(61+9)。 58–60

* Les chiffres placés à droite de chaque caractère indiquent les numéros des clefs et les traits additionnels..

子不學○非所宜○幼不學○老何爲○
玉不琢○不成器○人不學○不知義○
爲人子○方少時○親師友○習禮儀○
香九齡○能溫席○孝於親○所當執○
融四歲○能讓梨○弟於長○宜先知○
首孝弟○次見聞○知某數○識某文○

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十	24	○ 133 – 135
十	24	
而	126	
百	106 + 1	○ 136 – 138
百	106 + 1	
而	126	
千	24 + 1	○ 139 – 141
千	24 + 1	
而	126	
萬	140 + 9	○ 142 – 144
三	1 + 2	
才	64	
者	125 + 5	○ 145 – 147
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地	32 + 3	
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星	72 + 5	○ 154 – 156
三	1 + 2	
綱	120 + 8	
者	125 + 5	○ 157 – 159
君	30 + 4	
臣	131	
義	123 + 7	○ 160 – 162
父	88	
子	39	
親	147 + 9	○ 163 – 165
夫	37 + 1	
婦	38 + 8	
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此	77 + 4	
四	31 + 2	
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不	1 + 3	
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曰	73	
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曰	73	
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▭ ou ▯ indique la place ordinaire des traits additionnels.
○ indique qu'ils se placent dans l'intérieur du radical.
* indique les clefs les plus nécessaires à retenir.
V indique le renvoi à la forme principale.

I.	7 二 eul deux	* 15 冫 氵 ping glace.	23 匸 ○ hi. cacher	* 30 口 ▭ ▯ Keou bouche.
1 一 i un	8 亠 ▭ theou	16 几 Khi banc	24 十 chi dix	* 31 囗 ○ weï enceinte.
2 丨 Kouen	* 9 人 jin homme * 亻 ▯	17 凵 ○ Khan réceptacles.	25 卜 pou percer	* 32 土 ▭ ▯ thou. terre.
3 丶 tchou point	10 儿 ▭ jin homme	* 18 刀 刂 tao. couteau.	▯ 26 卩 㔾 ▭ tsieï article.	33 士 sse lettré.
4 丿 phieï	11 入 ji entrer	* ▯ 19 力 li force.	* 27 厂 ○ han antre.	34 夂 ▭ tchi suivre
5 乙 乚 ▯ i caractère cyclique	12 八 丷 ▭ 𠆢 pa entrer	20 勹 ○ pao envelopper.	28 厶 isse pervers	▭ 35 夊 Soui marche lente.
6 亅 Khiouei crochet	13 冂 ○ Khiong désert	21 匕 pi cuiller.	29 又 yeou main.	36 夕 si obscurité
II.	14 冖 mi couvrir	22 匚 ○ fang coffre.	III.	37 大 ▯ ▭ ta grand

* 38 女 niu femme.	48 工 Kong artisan.	58 彐 Ki tête de cochon.	* 61 心 小 忄 Sin cœur.	71 无 旡 Wou. non.
* 39 子 tseu fils.	49 己 Ki soi-même.	59 彡 San poils.	* 62 戈 Ko lance.	* 72 日 ji Soleil.
* 40 宀 mien toit.	* 50 巾 Kin linge bonnet.	* 60 彳 tchi pas. marche.	63 戶 hou porte.	* 74 月 youeï lune.
41 寸 thsun pouce.	51 干 Kan bouclier.	Variantes à 3 traits.	64 手 扌 cheou main.	* 75 木 mou arbre.
42 小 Siao petit	52 幺 yao petit	* 忄 V. 61.	65 支 tchi branche	* 76 欠 Khien expiration.
43 尢 兀 Wang boiteux, tortu	* 53 广 yen toit.	* 扌 V. 64	* 66 攴 攵 tchi frapper	77 止 tchi s'arrêter
44 尸 chi cadavre	54 廴 yen long chemin.	* 氵 V. 85	67 文 wen raie. caractère.	78 歹 ya Squelette.
45 屮 tch'e rejeton	55 廾 Kong joindre les mains	* 犭 V. 94	68 斗 teou boisseau.	79 殳 chu bâton.
46 山 chan montagne	56 弋 i tirer de l'arc	* 阝 V. 163	69 斤 Kin hache.	80 毋 wou ne pas
47 巛 川 tch'ouen eau qui coule.	* 57 弓 Kong arc	* 阝 V. 170.	* 70 方 fang carré.	81 比 pi comparer.

82 毛 mao cheveux.	92 牙 ya dents.	V.	* 104 疒 ni maladie.	114 内 jeou. vestige d'un animal.
83 氏 chi famille.	* 93 牛 nieou bœuf.	95 玄 hiouen bleu, noir.	105 癶 po Séparer.	* 115 禾 ho Céréales.
84 气 khi air.	94 犬 犭 khiouen chien	* 玉 王 yu jade	106 白 pe blanc.	116 穴 * 穴 hiouë caverne
* 85 水 氵 氺 choui eau.	Variantes à 4 traits.	97 瓜 koua courge	107 皮 pi peau.	117 立 li être debout.
86 火 灬 ho feu.	尣 V. 43	98 瓦 wa terre cuite.	* 108 皿 ming un plat	118 氺 V. 85.
87 爪 爫 tchao. ongles.	王 V. 96	99 甘 kan doux.	* 109 目 mou œil.	* 罒 V. 122.
88 父 fou père	罓 V. 122.	100 生 seng naître.	110 矛 meou une lance	118 竹 * ⺮ tchou bambou.
89 爻 hiao, lignes croisées	* 月 V. 130.	101 用 yong se servir	111 矢 chi flèche.	119 米 mi riz
90 爿 tch'oang lit.	艹 V. 140	102 田 t'ien champ	112 石 chi pierre.	* 120 糸 mi fil.
91 片 pien éclat de bois	* 辶 V. 162.	103 疋 sou pied.	113 示 礻 chi. avertir	121 缶 feou vase de terre.

* 122 网 罒 wang. Filets	132 自 tseu de. ex.	142 虫 tchong reptiles.	151 豆 téou légumes.	161 辰 tchin heure
* 123 羊 yang mouton	133 至 tchi parvenir	143 血 hiouei sang.	152 豕 chi cochon.	162 辵 * 辶 tch'o la marche
124 羽 yu, ailes, plumes	134 臼 Khieou un mortier.	144 行 hing marche.	153 豸 tch'i vers, reptiles.	163 邑 * 阝 i ville.
老 lao vieillard.	135 舌 che langue.	* 145 衣 * 衤 i vêtement.	* 154 貝 peï Coquille.	164 酉 yeou liqueur.
126 而 eul et	136 舛 tchouen erreur	146 襾 ya couvrir.	155 赤 tch'i rouge	165 釆 pien Séparer.
127 耒 loüi charrue	137 舟 tcheou bateau.	VII.	* 156 走 tseou courir.	166 里 li lieux.
* 128 耳 eul oreille.	138 艮 Ken limite	147 見 Kien voir.	* 157 足 ⻊ tso pied	VIII.
129 聿 yu pinceau.	139 色 Se couleur.	148 角 Kio corne.	158 身 chin corps	* 167 金 Kin or, métal.
* 130 肉 月 jou chair.	* 140 艸 ⺿ thsao plante	149 言 訁 yen parole.	159 車 Kiu Char.	168 長 镸 tchang. long.
131 臣 tchin Sujet	141 虍 hou tigre.	150 谷 Kou vallée.	160 辛 sin âcre.	* 169 門 men porte.

170 阜 * feou 阝 tertre	179 韭 Kieou oignon.	188 骨 Ko os	197 鹵 lou sel.	205 黽 ming grenouille.
171 隶 taï parvenir.	180 音 yen, in Son, Sons	189 高 Kao haut	198 鹿 lou Cerf.	206 鼎 ting trépied.
* 172 隹 tchoui ailes.	* 181 頁 hieï tête	190 髟 pieou cheveux.	199 麥 me blé.	207 鼓 Kou tambour.
* 173 雨 * i ville ⻗	182 風 fong vent	191 鬥 téou combat.	200 麻 ma chanvre.	208 鼠 chu rat
174 青 tsing vert, bleu.	183 飛 feï vol d'oiseau	192 鬯 tch'ang herbe odorante.	XII.	209 鼻 pi nez
175 非 feï non.	* 184 食 飠 chi manger	193 鬲 li trépied.	201. 黃 hoang jaune.	210 齊 thsi orner, ajuster.
IX.	185 首 cheou tête.	194 鬼 Kouei mânes.	202 黍 chu millet.	211 齒 tchi dents supérieures.
176 面 mien visage.	186 香 hiang odeur.	XI.	203 黑 he noir	212 龍 long dragon.
177 革 ke cuir préparé.	X.	* 195 魚 yu poisson	204 黹 tchi broder	213 龜 Kouei tortue.
178 韋 weï peau.	* 187 馬 ma cheval.	* 196 鳥 niao oiseau.	de XIII à XVII.	214 龠 yo flûte.

SAN-TSZE-KING

THE

THREE CHARACTER CLASSIC



1 — 6

Jin-che-thsoo-săng-pun-shen [1].

The nature of man, at his birth, is fundamentally good.

7 — 12

Săng-seang-kin-seĭh-seang-yuen.

Man resembles his fellowman in his nature, and differs from him in his habits.

13 — 18

Kow-pŭh-keao-săng-nae-tseen.

If a child receives no education, his nature is altered (spoiled).

19 — 24

Keaou-che-taou-kweĭ-yĭh-chuen.

Teaching takes all its value from an entire application of mind *of the master* [2].

25 — 30

Seĭh-măng-moo-tsĭh-lin-ch'oo.

In ancient times, Măng-tsze's mother chose a (good) neighbourhood and settled herself there.

31 — 36

Tsze-pŭh-heo-twan-ke-shoo.

As her son did not learn, she broke her loom and shuttle [3].

37 — 42

Taou-yen-shan-yeou-i-fang.

Taou-yen-shan possessed (had a perfect knowledge of) the rules of justice [4] (of moral duties).

43 — 48

Keau-wou-tsze ming-keu-yang.

When he had finished the educa-

1. In this edition, Morrison's pronunciation has been adopted.

2. By *master* must be understood the father or preceptor whose lessons should be continued with indefatigable zeal.

3. In Mandchoo : she cut the silk; that is the web she was weaving.

4. In chinese, *the rules of justice*. By the word justice is understood in this sentence, all that is proper, all that is prescribed hy the laws of morality.

tion of his five sons, they all became illustrious.

49 — 54

Yang-pŭh-keau-foo-che-kwo.

The father is guilty who feeds his sons without instructing them.

55 — 60

Keaou-pŭh-yen-sze-che-to.

The master is negligent who teaches his pupils without showing severity.

61 — 66

Tsze-pŭh-heo-feï-so-e.

If a son does not study, he does not do his duty.

67 — 72

Yew-pŭh-heo-laou-ho-weï.

If he does not study in his youth, what will become of him in his old age?

73 — 78

Yŭh-pŭh-cho-pŭh-ch'ing-k'e.

If the jade-stone is not cut, nothing can be made of it.

79 — 84

Jin-pŭh-heo-pŭh-che-e.

If a man does not study, he cannot know justice [1].

85 — 90

Weï-jin-tsze-fang-shaou-she.

A young man, just in the period of his youth,

91 — 96

Ts'in-sze-yeou-seĭh-le-e.

Ought to seek a preceptor and a (virtuous) friend, and learn the rites and civility.

97 — 102

Heang-k'ew-ling-năng-wen-seĭh.

Heang, when he was nine years old, knew how to warm his parent's mat (bed).

103 — 108

Heaou-yu-thsin-so-tang-chĭh.

Filial piety is a virtue that ought to be practised.

109 — 114

Yung-sze-suy-năng-jang-le.

Yung, when he was four years old, could yield up some pears.

115 — 120

Te-yu-chang-e-seen-che.

The respect of the younger for the elder brother, is what a child should first know (learn).

121 — 126

Show-heaou-t'sze-keen-wen.

The first (principal) thing is to practise filial piety and respect for elder brothers; the second is to acquire knowledge.

127 — 132

Che-mow-soo-shĭh-mow-wen.

(It is necessary) to know certain numbers, and to know certain characters (nouns);

133 — 138

Yĭh-urh-shĭh-shĭh-urh-pĭh.

From one to ten; from ten to a hundred;

139 — 144

Pĭh-urh-ts'een-ts'een-urh-wan.

From a hundred to a thousand; from a thousand to ten thousand.

1. That is: his duties.

145 — 150

San-t'sae-chay-t'een-te-jin.

The three powers are the heavens, the earth and man.

151 — 156

San-kwang-chay-jĭh-yue-sing.

The three lights are the sun, the moon and the stars.

157 — 162

San-kang-chay-kiun-chin-e.

The three bonds (of human society) are : the justice (obligatory respect) of the minister for his prince;

163 — 168

Foo-tsze-thsin-foo-foo-shun.

The affection of the son for his father; the submission of the wife to her husband.

169 — 174

Yue-ch'un-hea-yue-t'sew-tung.

Men say spring and summer; men say autumn and winter;

175 — 180

Tsze-sse-she-yun-pŭh-k'eung.

These four seasons revolve without ceasing.

181 — 186

Yue-nan-pĭh-yue-se-tung.

Men say south and north; men say west and east.

187 — 192

Tsze-sze-fang-ing-hoo-chung.

These four sides of the world correspond to the centre *of the earth.*

193 — 198

Yue-chuy-ho-mŭh-kin-t'oo.

Men say water, fire, wood, metal, and earth.

199 — 204

Tsze-wou-hing-pun-hoo-soo.

These five elements have for basis the (primordial) number [1].

205 — 210

Yue-jin-e-le-che-sin.

Men say benevolence, justice, rites, prudence and sincerity;

211 — 216

Tsze-wou-ch'ang-pŭh-yung-wăn.

These cardinal virtues must not be confounded (disturbed in their order).

217 — 222

Taou-leang-shŭh-mĭh-shoo-tseĭh.

(Men say) rice, large grained millet, beans, wheat, and the two millets Shoo and Tseĭh;

223 — 228

Tsze-lŭh-kŭh-jin-so-shĭh.

These six sorts of grain serve for the food of man.

229 — 234

Ma-new-yang-k'e-k'iouen-she.

(Men say) the horse, ox, sheep, cock or hen, dog and pig.

235 — 240

Tsze-lŭh-chŭh-jin-so-sze.

These six domestic animals are those that men rear.

1. According to the philosopher Choo-he, Book XXXI, 30, the number five is the father of the numbers. Three numbers are attributed to the heavens and two to the earth ; three numbers to the principle Yang, male, and two numbers to the principle In, female. By this means, the number five will contain the numbers of the chief agents to which the Chinese attribute all the natural phenomena.

241 — 246

Yue-he-noo-yue-gae-keu.

Men say : joy, anger, grief and fear,

247 — 252

Gae-wou-yŭh-tsĭh-t'sing-kiu.

Love, hate, desire; *thus*, the seven passions are complete (*Id est* : are completely enumerated).

253 — 258

P'aou-t'oo-kĭh-mŭh-shĭh-kin.

The calabash, earth (terra cotta), leather, wood, stone, metal,

259 — 264

Sse-yu-chŭh-nae-pa-in.

Silk and the reed, yield eight different sounds [1].

265 — 270

Kaou-tsăng-tsoo-foo-urh-shin.

From the great-great-grand-father, the great-grand-father, the grand-father, the father, down to myself;

271 — 276

Shin-urh-tsze-tsze-urh-sun.

From me to my son, from my son to my grand-son;

277 — 282

Tsze-tsze-sun-che-heuen-tsăng.

From my son and my grand-son, down to my great-grand-son and his grand-son;

283 — 288

Nae-k'ew-tsŭh-jin-che-lun.

We count the nine degrees of parentage in line direct, [2] which form the series of the human family.

289 — 294

Foo-tsze-găn-foo-foo-t'sung.

The affection between father and son; the concord between husband and wife;

295 — 300

Heung-tsĭh-yew-te-tsĭh-kung.

The affection of the elder-brother for the younger; the respect of the younger-brother for the elder;

301 — 306

Chang-yew-seu-yew-yu-păng.

The hierarchy between aged persons and young men; the harmony [3] of friends and of comrades;

307 — 312

Keun-tsĭh-king-ch'in-tsĭh-chung.

The imposing gravity of the prince [4], the fidelity of the minister;

313 — 318

Tsze-shĭh-e-jin-so-t'ung.

These are the ten [5] duties obligatory on all men.

1. Literally : Are tbe eight sounds, that is to say : are employed in the fabrication of the eight musical instruments.

2. Basile's Dictionary : *Khieou-tso*, novem consanguinei in lineâ rectâ.

3. This expression is wanting in the text where we find only : *friends and comrades*. The mandchoo completes the signification : *goutchou, gargan sain*. The word *sain* corresponds to *chen* (good) which means also *well-acquainted*.

4. Commentary : A prince should maintain on his throne a severe, grave, and imposing attitude.

5. The author has omitted two duties : filial piety, and the concord between husband and wife.

319 — 324

Fan-heun-mung-seu-keang-kew.

Whoever teaches boys, ought to discuss and examine deeply (the meaning of the characters);

325 — 330

T'seang-heun-koo-ming-keu-tow.

Explain their derivation [1], mark distinctly the periods and the punctuation.

331 — 336

Weĭ-heŏ-chay-peĭh-yew-t'soo,

Those who learn must make a beginning [2],

337 — 342

Seaou-heŏ-chung-che-sze-shoo.

When they have finished the Seaou-heŏ (the book of the little school), they pass on to the Sze-shoo, the four classic books.

343 — 348

Lun-yu-chay-urh-shĭh-peen.

The Lun-yu (the book of discourses and dialogues) contains twenty chapters.

349 — 354

Keun-te-tsze-ke-shen-yen.

The disciples (of Confucius) have therein related his excellent sayings.

355 — 360

Măng-tsze-chay-tsĭh-peen-che.

The work of Măng-tsze ends with the seventh chapter.

361 — 366

Keang-taou-tĭh-shwŏ-jin-e.

He discurses therein upon the right way and virtue; he speaks of humanity and justice.

367 — 372

Tso-chung-yung-nae-kung-keĭh.

The author of Chung-yung (steadfastness in the exact middle) was named Kung-keĭh.

373 — 378

Chung-pŭh-peen-yung-pŭh-e.

That which is in the middle leans neither to one side nor the other; that which is steadfast does not change.

379 — 384

Tso-ta-heŏ-nae-tsăng-tsze.

The author of the Ta-heŏ [3] (the great School) was named Tsăng-tsze.

385 — 390

Tsze-sew-t'se-che-p'ing-che.

He proceeds from the amelioration (of ourselves) and the regulation *of the family*, until he arrives at (the means of) pacifiying and well-governing *the empire*.

391 — 396

Heaou-king-t'ung-sze-shoo-shŭh.

When the Hiaou-king (the book of filial piety) is well understood, and the Sze-shoo (the four classic books) learned by heart,

397 — 402

Joo-lŭh-king-she-k'o-tŭh.

The scholar begins to be able to read the six kings, or canonical books.

1. According to the commentary, the master ought to investigate and verify the source whence every character is derived.

2. They ought to begin with an easy text. This text is the Seaou-heo, or the book of the little school.

3. In Mandchoo : *Amba tatchikô.*

403 — 408

She-shoo-e-le-chun-t'sew.

The She-king (the book of Poetry), the Shoo-king (the book of the imperial Annals), the E-king (the book of Changes), the Le, or Rituals (the Chow-le, the ritual of the Chow and Le-ke, the memorial of ceremonies), the Ch'un-t'sew (the chronicle called Spring and Autumn),

409 — 414

Haou-lŭh-king-tang-k?ang-kew.

Are called the six kings, or the six canonical books, which must be explained and thoroughly studied.

415 — 420

Yew-leen-shan-yew-kweĭ t'sang.

There are the Leen-shan, the Kweï-t'sang,

421 — 426

Yew-chow-e-san-i-t'seang.

And the Chow-e. These are the three divisions of the E-king (of the book of Changes) which must be studied with care.

427 — 432

Yew-teen-moo-yew-heun-kaou,

The Laws and Counsels, the Instructions and Warnings,

433 — 438

Yew-she-ming-shoo-che-gaou.

The Oaths and Decrees [1], are the most profound parts of the Shoo-king (the book of the Annals).

439 — 444

Go-chow-kung-tso-chow-le.

Our Chow-kung composed the Chow-le (the ritual of the Chow.).

445 — 450

Choo-lŭh-kwan-t'sun-ch'e-t'e,

He instituted six magistrates, and (in this work) preserved all the body of the administration.

451 — 456

Ta-seaou-tae-choo-le-ke.

Tae senior and Tae junior have commented the Le-ke (the book of the Rites).

457 — 462

Shoo-shing-yen-le-yŏ-pe.

When they had noted down the words of the saints (of the sages), the rites and the music were complete.

463 — 468

Yue-kwŏ-fung-yue-ya-sung.

Men say the manners (morals) of the kingdoms, men say the (great and little) Excellence, and the solemn-songs.

469 — 474

Haou-sze-she-tang-fung-yung.

These are called the four divisions of the She-king, which must be read and sung.

475 — 480

She-ke-wang-ch'un-t'sew-tso.

When the She-king had perished (had ceased to be used), the Ch'un-

1. Each of these six words expresses the title of certain chapters of the Shoo-king, as : 1° *Teen*, laws, regulations; 2° *Moo*, counsels; 3° *Heun*, instructions; 4° *Kaou*, warnings; 5° *She*, solemn oaths; 6° *Ming*, decrees.

2. The expressions : Manners of the kingdoms, Excellence, Solemn songs, correspond to Koue-fung, to Ya (Ta-ya and Siao-ya), and to Sung, which are the titles of four parts of the book of Poetry.

t'sew (the chronicle called Spring and Autumn) appeared.

481 — 486

Yu-paou-peen-pee-shen-gŏ.

This book contains praise and blame, it distinguishes the good from the evil.

487 — 492

San-ch'uen-chay-yew-kung-yang.

The three commentaries on it are those of Kung-yang,

493 — 498

Yew-tso-shc-yew-Kŭh-leang.

Of Tso-kew-ming, and of Kŭh-leang.

499 — 504

King-ke-ming-fang-tŭh-tsze.

When you understand the canonical-books well, read the philosophers.

505 — 510

Tsŭh-k'e-yaou-ke-k'e-sse.

Gather together what they have of most important, and note the facts of which they treat.

511 — 516

Wou-tsze-chay-yew-seun-yang.

There are five philosophers : Seun-tsze, Yang-tsze,

517 — 522

Wen-chung-tszc-kcĭh-laou-chwang.

Wen-chung-tsze, Laou-tsze et Chwang-tsze.

523 — 528

King-tsze-t'ung-tŭh-choo-she.

When you have penetrated the canonical books and the philosophers, read the annals.

529 — 534

Kaou-shc-he-che-chung-she.

Examine the line of generations; learn to know their beginning and their end.

535 — 540

Tsze-he-nung-che-hwang-te.

The emperors from Fo-he and Shin-nung to Hoang-te,

541 — 546

Haou-san-hwang-keu-shang-she.

Are called the three Hwang, or honourable Sovereigns; they lived in the highest antiquity.

547 — 552

Thang-yew-yu-haou-urh-te.

Thang (Yaou) and Yew-yu (Shun) are called the two Te, or, the two Emperors.

553 — 558

Seang-yĭh-sun-ch'ing-shing-she.

One yielded the empire to the other with salutations; their reign is called a flourishing age.

559 — 564

Hea-yew-yu-shang-yew-t'ang.

Yu of the Hea dynasty, Ch'ing-t'ang of the Shang dynasty,

565 — 570

Chow-wen-woo-ch'ing-san-wang.

With Wen-wang and Woo-wang of the Chow dynasty, are called the three Emperors [1].

571 — 576

Hea-ch'uen-tsze-kea-t'een-hea.

The Hea dynasty transmitted the

1. They are however four : « Yu, Thang, Wen and Woo. » Wen-wang and Woo-wang are considered here has one person, because Woo-wang finished what Wen-wang had begun, and founded the dynasty of the Chow.

throne to sons [1], and considered the empire as its family.

577 — 582

Sze-pĭh-tsae-tseen-hea-sze.

At the end of four hundred years, the empire of the Hea passed into other hands [2].

583 — 588

T'ang-fa-hea-kwŏ-haou-shang.

Ch'ing-t'ang overthrew the Hea, and the empire received the name of Shang.

589 — 594

Lŭh-pĭh-tsae-che-chow-wang.

(This last empire [3] subsisted) six hundred years till the reign of Chow, and then perished.

595 — 600

Cho-woo-wang-she-choo-chow.

Woo-wang of the dynasty of the Chow, began by exterminating Chow-sin.

601 — 606

Pa-pĭh-tsae-tsuy-ch'ang-k'ew.

The Chow dynasty lasted eight hundred years; it was a very long reign.

607 — 612

Chow-ch'ĭh-tung-wang-kang-chuy.

When the Chow passed into the east, the emperor's laws were abolished [4].

613 — 618

Ching-kan-ko-shang-yew-shwŏ.

The people grasped spears and shields, and esteemed strolling orators [5].

619 — 624

She-ch'un-ts'ew-chung-chen-kwŏ.

That commenced at the epoch called Spring and Autumn (the epoch at which Confucius published the Chronicle so entitled), and ended at the time of the wars of the kingdoms.

625 — 630

Wou-pa-k'eang-tseĭh-heung-chŭh.

Five chiefs of feudatory states became powerful, and seven heroes made their appearance.

631 — 636

Ing-ts'in-she-she-keen-ping.

Ing-t'sin-she [6] began to incorporate [7] (all the states).

637 — 642

Ch'uen-urh-she-t'soo-han-tsăng.

When he had transferred the empire to Urh-she, Thsoo and Han disputed (it).

1. That is to their male descendants.

2. Literally : The altar of the tutelar Spirit of the earth was displaced. Whenever a kingdom was subdued, this altar (in chinese *Sse*, altar of the Spirit that presides over the earth), was transported to the capital of the King conqueror. The translation of this altar was a manifestation of the change of dynasty.

3. Dynasty.

4. The dynasty ended.

5. These strolling orators were certain literati gifted with pernicious eloquence who went from one kingdom to the other exciting the feudatory princes to make war with one another.

6. Ing was the family name of the emperor T'sin-she-hoang-te.

7. In chinese : *Keen-ping*, to join and unite, which interpreters express here by : to swallow, to incorporate all the states of the feudatory princes.

643 — 648

Kaou-tsoo-hing-han-nee-keen,

Kaou-tsoo having ascended the throne, founded the dynasty of the Han.

649 — 654

Che-heaou-p'ing-wang-mang-tswan.

At the epoch of Heaou-p'ing, Wang-mang usurped the power.

655 — 660

Kwang-woo-hing-weĭ-tung-han.

Kwang-woo having raised himself to the throne, founded the dynasty of the eastern Han,

661 — 666

Sze-pĭh-neen-chung-yu-heen.

Which lasted four hundred years, and ended under the reign of Heen-te.

667 — 672

Weĭ-shŭh-woo-tsăng-han-t'ing.

Weï, Shŭh and Woo contended for the empire of the Han.

673 — 678

Haou-san-kwŏ-ke-leang-tsin.

They were called the three kingdoms, and subsisted till the two Tsin.

679 — 684

Sung-t'see-k'e-leang-ch'in-ch'ing.

After them followed the Sung and the T'se, to whom succeeded the Leang and the Ch'in.

685 — 690

Weĭ-nan-ch'aou-too-kin-ling.

They founded [1] the southern empire which had Kin-ling for its capital.

691 — 696

Pĭh-yuen-weĭ-fun-tung-se.

The empire of the Weï, the descendent of the northern Yuen, was divided into the eastern and the vestern empire.

697 — 702

Yu-wăn-chow-yu-kao-t'se.

The Chow of the family Yu-wăn, and the T'se of the family Kaou,

703 — 708

Tae-che-suy-yĭh-t'hoo-yu.

Continued till the Suy who reunited the empire.

709 — 714

Pŭh-tsae-ch'uen-shĭh-tung-siu.

They did not transmit the empire to a second generation, and lost the inheritance (of the throne).

715 — 720

T'ang-kaou-tsoo-k'e-e-sze.

K'aou-tsoo, of the dynasty of the T'ang, levied soldiers devoted to justice (Id est : to the cause of their country).

721 — 726

Choo-suy-lwan-ch'wang-kwŏ-ke.

He appeased the troubles that the Suy had left behind them, and laid the foundations of his empire.

727 — 732

Urh-shĭh-ch'uen-san-pĭh-tsae.

After a succession of twenty reigns which lasted three hundred years,

733 — 738

Leang-mee-che-kwŏ-nae-kae.

The Leang overthrew the Thang, and the empire changed masters.

739 — 744

Leang, t'ang-tsin-keih-han-chow.

The Leang, Thang, Tsin, with the Han and Chow,

1. Literally : They were.

745 — 750

Ch'ing-wou-tae-keae-yew-yew.

Are called the five dynasties; all had their cause of being (of existence).

751 — 756

Yen-sung-hing-show-chow-shen.

When the Sung arose full of ardour, they received the inheritance of the Chow.

757 — 762

Shĭh-pa-ch'uen-nan-pĭh-hwăn.

After eighteen succeeding emperors, the north and the south were reunited.

763 — 768

Shĭh-tseĭh-she-t'seuen-tsae-tsze.

This summary embraces the seventeen historical works,

769 — 774

Tsae-ch'e-lwan-che-hing-shwae.

Which narrate the peace and the civil disturbances; (by them [1]), you see the elevation and the decay (of empires).

775 — 780

Tŭh-she-chay-k'aou-shĭh-lŭh.

He who reads the annals, after having examined their authentic records,

781 — 786

T'ung-koo-kin-jŏ-t'sin-mŭh.

Understands ancient and modern events as if he saw them with his own eyes.

787 — 792

K'ow-urh-sung-sin-urh-weĭ.

He should recite them with his mouth, and meditate them in his heart.

793 — 798

Ch'aou-yu-sze-seĭh-yu-sze.

Let him apply himself to this in the morning; let him still apply himself in the evening.

799 — 804

Seĭh-chung-ne-sze-heang-to.

Confucius formerly took Heang-to for his master [2].

805 — 810

Koo-shing-heen-shang-kin-heŏ.

Even the saints and the wise men of the olden time learned with zeal.

811 — 816

Chaou-chung-ling-tŭh-loo-lun.

Chaou, secretary of the palace, read the Lun-yu.

817 — 822

Pe-ke-sze-heŏ-tseay-kin.

When he held a place, he still studied diligently.

823 — 828

P'e-poo-peen-seŏ-chŭh-keen.

One unfolded the leaves of the rush [3] and tied them together, another scraped thin boards of bamboo [4].

1. The historical works.

2. According to A, Heang-to was then only seven years old; according to B, he was ten years old. Neither of these two Commentaries mention the age of Confucius when he received the lessons of Heang-to.

3. In many parts of Asia, the natives write with a style on Palm tree leaves, which they string together.

4. To write on. In remote ages, before the invention of paper, the Chinese wrote with a style on thin boards of bamboo.

829 — 834

Pe-woo-shoo-tseay-che-meen.

Although they did not possess books, they knew how to exert themselves [1].

835 — 840

Thow-heuen-leang-chuy-t'sǐh-koo.

One tied his head to a beam [2], another pricked his thigh with an awl.

841 — 846

Pe-pŭh-keau-tsze-kin-koo.

Although these men had no teachers, they exerted themselves laboriously.

847 — 852

Jou-nang-ing-joo-yang-seue,

For example : one enclosed some glow-worms in a *transparent* bag [3], another read by the light reflected by the snow.

853 — 858

Kea-suy-p'in-heŏ-pŭh-chue.

Although their families were poor, they never ceased learning.

859 — 864

Joo-foo-sin-joo-kwa-keŏ.

For example : one carried firewood [4], another suspended (his book) from the horns of his ox.

865 — 870

Shin-souī-lao-yew-koo-heŏ.

Although they were submitted to hard labour, they studied earnestly.

871 — 876

Soo-laou-t'seuen-urh-shǐh-tseǐh.

Soo-laou-t'seuen, at the age of twenty seven,

877 — 882

She-fa-fun-tŭh-shoo-tseǐh.

Became inflamed (with the passion of study), and began to read books.

883 — 888

Pe-ke-laou-yew-hwuy-ch'e.

When he was old, he still repented of his delay.

889 — 894

Urh-seaou-săng-e-tsaou-sze.

You, young children, should think early (of the means of your advancement).

895 — 900

Jo-leang-haou-pa-shǐh-urh.

For example : Leang-haou, at the age of eighty two [5],

901 — 906

Tuy-ta-t'ing-kweī-to-sze.

Having answered *well* in the great hall of the palace, obtained the first rank among the literati.

907 — 912

Pe-wan-ch'ing-chung-ch'ing-e.

As he succeeded at so late a period of his life, every one called him an admirable man.

1. To acquire knowledge, is understood.

2. To prevent himself sleeping over his books,

3. In order to read by their light.

4. Chow-mae-tsin tied his book to a log of the wood he was carrying and read while walking.

5. The choice of this example, proposed to young boys, is rather illogical, but the translator has been obliged to follow the chinese text.

913 — 918

Urh-seaou-săng-e-leĭh-che.

You, youths, ought to make a firm resolution (to imitate him).

919 — 924

Ing-pa-suy-năng-yung-she.

Tsoo-ing, at eight years of age, could compose verses.

925 — 930

Me-tseĭh-suy-năng-foo-ke.

Le-me, at seven years of age, could explain the game of chess in verse.

931 — 936

Pe-ing-wou-jin-ch'ing-k'e.

These men were endowed with sagacity and intelligence, they were the admiration of every one.

937 — 942

Urh-yew-heŏ-tang-heaou-che.

You, young students, ought to imitate them.

943 — 948

Tsae-wăn-ke-năng-peen-khin.

Tsae-wăn-ke could distinguish [1] the notes of the khin (musical instrument).

949 — 954

Seay-taou-yun-năng-yung-yin.

Seay-taou-yun could compose verses.

955 — 960

Pe-neu-tsze-tseay-t'sŭng-min.

These were young girls, and nevertheless they possessed intelligence and sagacity.

961 — 966

Urh-nan-tsze-tang-tsze-king.

You, young boys, ought to striv courageously.

967 — 972

T'ang-lew-yen-fang-tseĭh-suy.

Under the dynasty of the T'ang Lew-yen, at seven years of age,

973 — 978

Kiu-shin-t'ung-tso-ching-tsze.

Was called a divine child, and received the title of Ching-tsze [2].

979 — 984

Pe-suy-yew-shin-e-sze.

Although he was so young, he obtained a magistracy.

985 — 990

Urh-yew-heŏ-meen-urh-che.

You, young students, exert yourselves, and you will arrive (at the same).

991 — 996

Yew-weï-chay-yĭh-jo-she.

Whoever works with zeal, can succeed as they did.

997 — 1002

K'euen-show-yay-k'e-sze-shin.

The dog guards the house during the night, the cock observes the dawn of day (to begin his crowing).

1003 — 1008

Kow-pŭh-heŏ-ho-wei-jin.

If you do not learn, how will you merit the name of men?

1. When her father was playing the khin, she could distinguish the cries of a mouse which a cat had caught, and the doleful complaints of the people under the tyranny of Tung-cho.

2. A functionary of the Academy who is charged with correcting (*ching*) the characters of the chinese writing (*tsze*).

1009 — 1014

T'san-t'oo-sse-fung-neang-mĕĭh.

The silkworm gives silk, the bee produces honey.

1015 — 1020

If man does not learn, he remains inferior to these (little) creatures.

1021 — 1026

Yew-urh-heŏ-chwang-urh-hing.

If you have studied in youth, you will be capable of acting in manhood.

1027 — 1032

Shang-che-keun-hea-tsĭh-min.

In the superior class, guide the prince to perfection; *in* the inferior class, do good to the people.

1033 — 1038

Yang-ming-shing-heen-foo-mo.

Spread your reputation, shed lustre on your father and mother.

1039 — 1044

Kwang-yu-t'seen-ch'uy-yu-how.

Render your ancestors illustrious, and bequeath (glory) to your descendants.

1045 — 1050

Jin-yĭh-tsze-kin-mwan-ying.

Some men leave to their sons chests full of gold.

1051 — 1056

Gŏ-keaou-tsze-weĭ-yĭh-king.

I teach children only one book.

1057 — 1062

Kin-yew-yĭh-he-woo-yĭh.

Application procures success; play is useless.

1063 — 1168

Keae-che-tsae-e-meen-lĕĭh.

Abstain from it; you must strenuously exert yourselves.

ERRATA DU TABLEAU DES 214 CLEFS

Pour *le Livre des Mille mots*, et les trois éditions du *San-tseu-king* en chinois et en latin, en chinois et en anglais, en chinois et en français.

Le tableau des clefs, qui accompagne le texte chinois, provient du même tirage que celui du *Livre des Mille mots*. Je me vois dans la nécessité d'y faire quelques corrections, parce que l'imprimeur lithographe a commis la faute de le mettre sous presse sans avoir eu la précaution de m'en montrer une épreuve. J'engage les étudiants à porter eux-mêmes sur le tableau des clefs les corrections suivantes;

Clef 2. Au-dessous de *kouen*, ajoutez : passer à travers.

4. Au-dessous de *phieï*, ajoutez : trait de droite à gauche.

8. Il n'y a rien à ajouter au-dessous de *theou*, le sens de ce signe étant inconnu, suivant le dictionnaire impérial de Khang-hi.

12. Au-dessous de *pa*, lisez *huit*, au lieu de *entrer*.

27. Lisez *sse* au lieu de *ise*.

36. Au lieu d'*obscurité*, lisez *soir*.

61. Avant 61, il faut un carré noir avec le chiffre IV dans un cercle, pour indiquer les signes de 4 traits.

72. Le copiste chinois a oublié la clef 72 日 *ji*, soleil.

Au lieu de 72, lisez 73; effacez *ji*, soleil, et au-dessous de la clef 73, ajoutez *youeï*, dire. Les ovales doivent être effacés, et placés à à droite et au-dessous de la clef du soleil, 72. L'astérisque appartient à la clef 72 (*soleil*).

94. Au-dessous de la clef, ajoutez *khiouen*, chien.

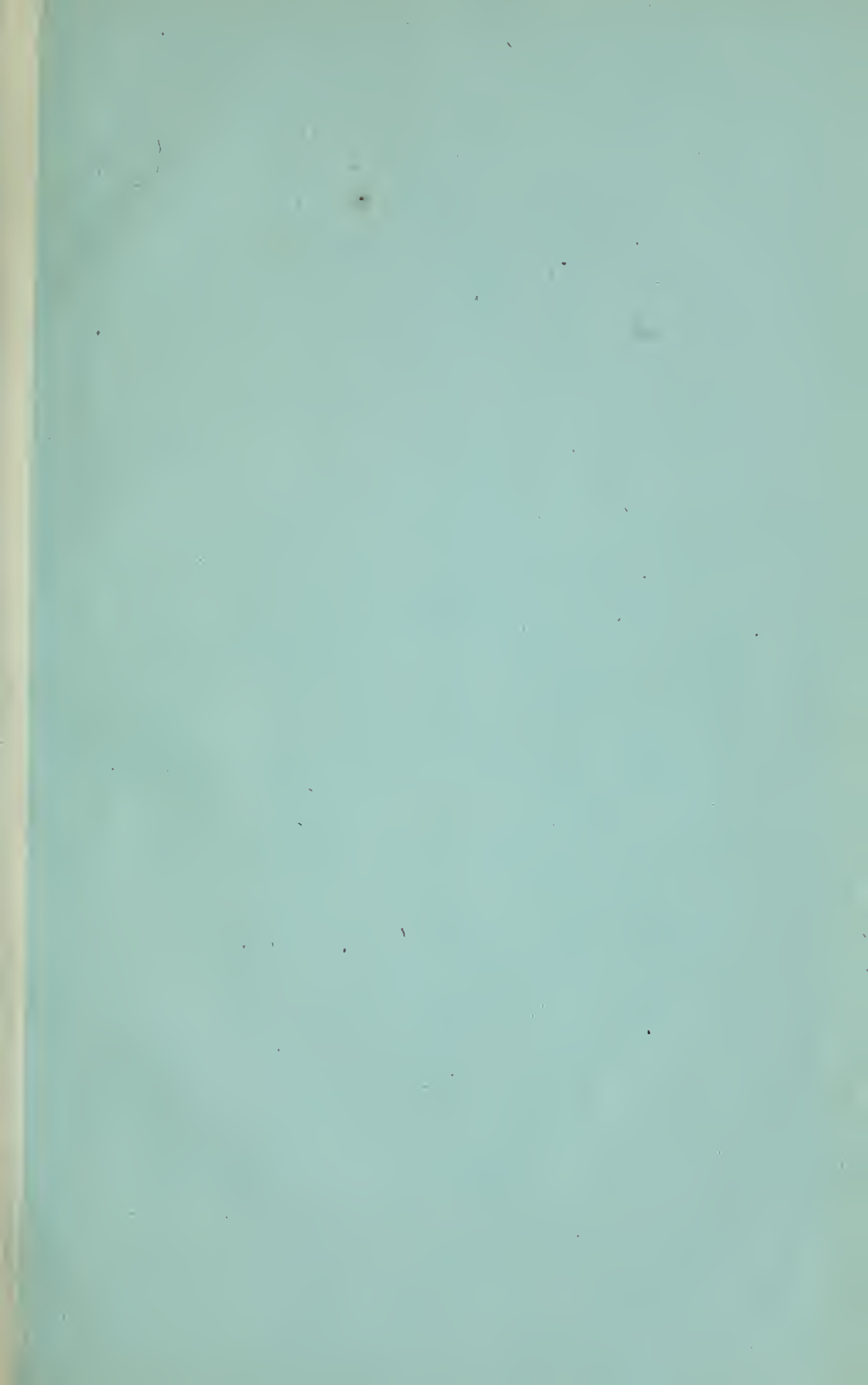
162. Au lieu de *cho*, lisez *tch'o*.

173. Effacez *ville* et lisez *yu*, pluie.

211. Lisez *dents supérieures*.

Paris. — Impr. de Pillet fils aîné, rue des Grands-Augustins, 5.





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DE

M. STANISLAS JULIEN

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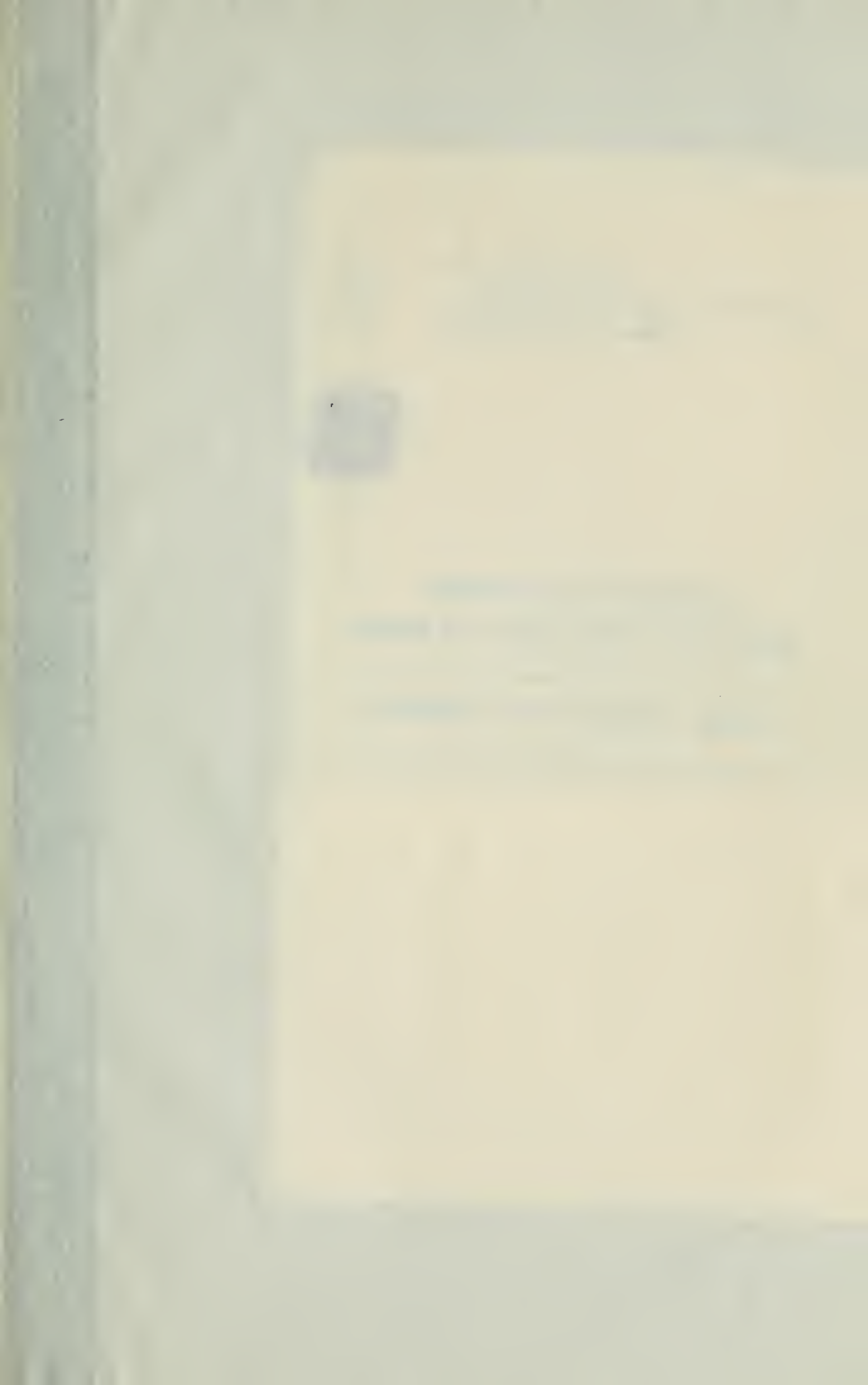
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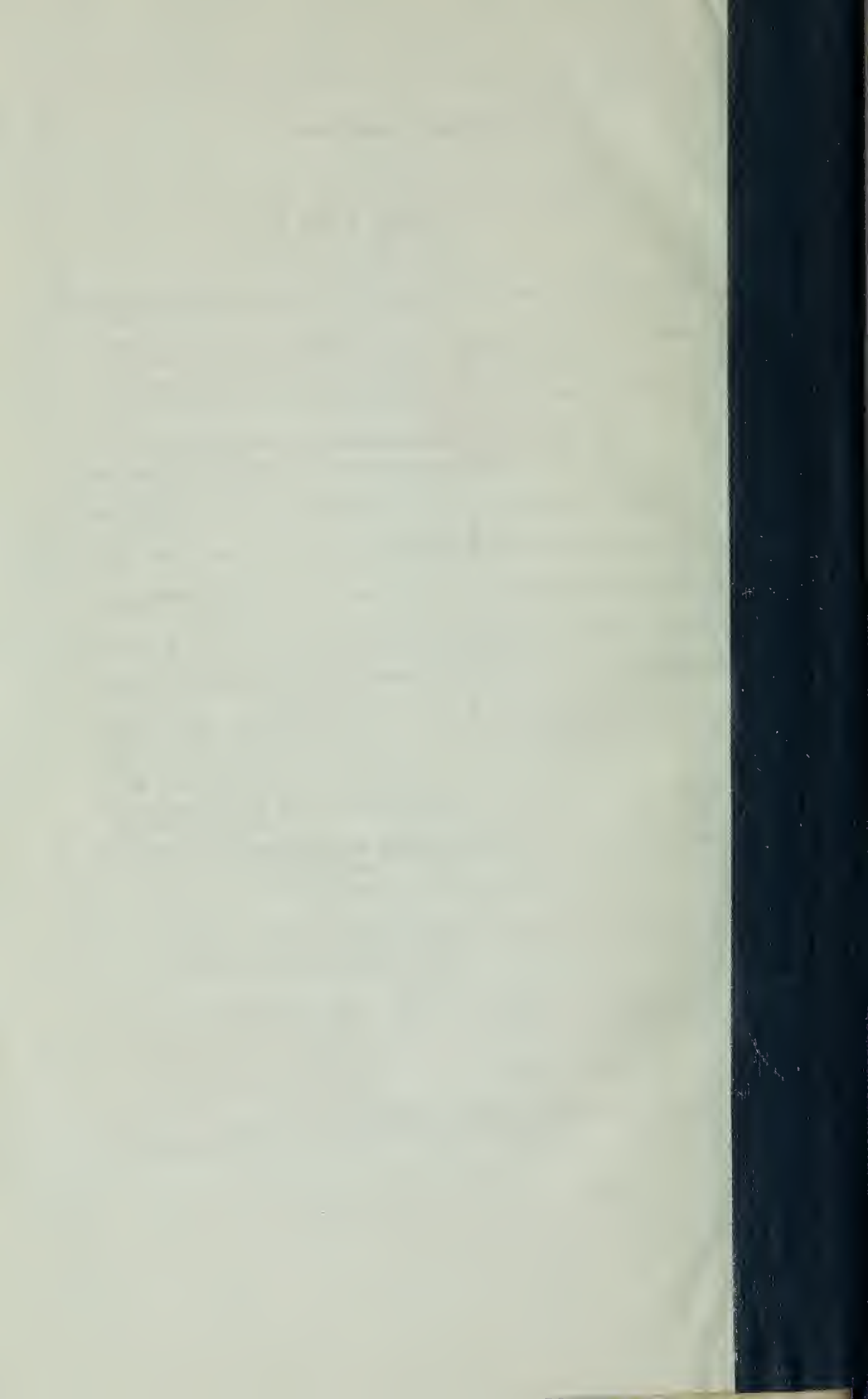
EN VENTE. — **Thsien-tseu-wen**, *le Livre des Mille mots,* en chinois et en français, suivi de l'analyse des mille caractères, du tableau des 214 clefs, d'une traduction, et de notes philologiques et historiques. In-8.

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San tzŭ ching
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